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"ready for a struggle and capable of doing something good for humanity".

The professor must, M Pagot admits, be specially trained if he is to produce such results in so short a time; of this pedagogical training his most significant word is that it must be "a thing extremely delicate", for there will be need of "more intelligence than of mechanical application".

One wonders much where this system is to be applied and how much time may be given to drill on forms and vocabularies before the reading of pages of text. Nineteen lessons would seem a very short time in which to become familiar with sufficient Latin to understand Plautus. Most of us know that even after a word has occurred a score of times in Cæsar it is still the source of "frowns". That the relation of the text to life is a fruitful source of inspiration in studying what would otherwise be a dry subject is a well known theorem, — yet, who has not exhausted vocabulary and maps in the effort to make the battle of the Nervii interesting and plain only to find that the vocabulary of its historian had vanished before the explanation was finished? The reform would not seem likely to mean much to us unless we can import the professor who produces such marvelous results from nineteen lessons.

ANNA S JENKINS

Girls' High School, Brooklyn

### The Nations of Antiquity

(Simply Described for the Young)

A is the ancient *Assyrian*,  
Who, in pigments that rivalled the Tyrian,  
Drew lions and things  
On the walls of his kings  
That for lions are still the criterion.

B is the beefy *Bæotian*,  
Whom his neighbors from nearer the ocean  
Enjoyed calling "Pig"  
And that sort of dig,  
For Castalia had not been his potion.

C is the crushed *Carthaginian*,  
Who objected to Roman dominion.  
He was finally downed  
And razed to the ground,  
Regardless of public opinion.

D is the dangerous *Dacian*,  
Familiar to every Horatian.  
"Don't let *him* come between us",  
Wrote the bard to Mæcenæas,  
"Or trouble our pleasant potation" !

E is the early *Egyptian*,  
Who put beetles in every inscription.  
It's hard to make out  
What it is all about,  
And perspective — it beggars description.

F is the famous *Falernian*,  
Who must have been worth a day's journeyin',  
If we judge of the man  
By the fruit of his can,  
To use language a trifle Hibernian.

G is the garrulous *Greek*,  
Whose gift of the gab was unique.  
His verb was a riddle.  
It hung in the middle  
And wagged at both ends, so to speak.

H is the hardy *Helvetician*,  
Who once had a scheme near completion  
To pass Julius Cæsar  
Without saying "Please, sir" !  
Enter Cæsar. And exit Helvetician.

I's the industrious *Italian*,  
The flower of the Roman battalion.  
Rome's downfall began  
When this innocent man  
Was changed to an urban rapsallion.

J is the jejune old *Jew*,  
Who held the original view  
That lying and plunder  
Could not be snowed under  
By the number of things a man knew.

K is the keen-sighted *Kopt*,  
But here is my eloquence stopped.  
For in trying to describe  
Such a nondescript tribe,  
Poor Pegasus's pinions are lopped.

L is the land-owning *Latin*,  
Who was fond of the throne that he sat in.  
And so when Aeneas  
Inquired "Glad to see us" ?  
The fire very soon had the fat in.

M is the merciless *Mede*,  
Who, when once a new law was decreed,  
Had it built for to last  
Until Gabriel's blast —  
I mean, very firmly indeed.

N is the next — *Ninevite*,  
Whose city so dropped out of sight,  
The Ten Thousand marched through it  
And never once knew it.  
Was it Babylon though? Which is right?

O is the old *Oriental*,  
Whose tone to the West was parental.  
Though varied in name  
He was largely the same,  
And his costumes were so ornamental.

P's the polemical *Persian*,  
Who crossed into Greece for diversion  
On a crazy pontoon.  
But a storm very soon  
Showed how near he had come to immersion.

Q is the queer old *Quirites*,  
Who listened like so many Clyties  
While Cicero hurled  
Billingsgate at the world  
With such perfect aplomb and polite ease.

R is the resolute *Roman*,  
Who, when he had conquered his foeman,  
Paraded him gaily  
Like Barnum and Bailey,  
With the conquering chief for a showman.

S is the strenuous *Spartan*,  
Whose babes it was hard to dishearten.  
They learned to hide foxes  
Inside of their frockes  
In the very first day's kindergarten.

T is the tearful old *Trojan*,  
'Twould baffle a trained theologian  
To explain why his town  
Got that great dressing-down  
From the gods he was always reproachin'.

U is the *Usipetes*,  
Who thought Gaul a good country to seize.  
They came over the border  
In excellent order,  
But went back in a go-as-you-please.

V's the victorious *Vandal*,  
Whose conduct in Rome was a scandal.  
He'd finger and crack  
All her best bric-a-brac,  
Though plainly marked "Please, do not handle".

W is weak *Womankind*,  
A tribe pretty clearly defined.  
Helen, Dido and Lydia,  
Cleopatra, Canidia,—  
They were much of a muchness, you'll find.

X, Y, and Z are the Nations,  
Their criss-cross and zigzag migrations.  
With their swarming ubiquity  
They wiped out antiquity,  
Except a few queer conjugations.

A V V

## THE NEW YORK LATIN LEAFLET

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